

LATTER DAY SAINTS SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8, 9.

VOL. 2.

CHATTANOOGA, TENN., SATURDAY, AUGUST 18, 1900.

No. 88.

A SHORT SKETCH OF THE LIFE OF APOSTLE ORSON PRATT.

BY APOSTLE MATHIAS F. COWLEY.

This great Apostle was born in Hartford, Washington county, New York, Sept. 19th, 1811. His father's name was Jared Pratt, his mother, Charity Dickinson Pratt. They were of the sturdy, hard-working element who furnished the muscle and sinew which founded and builded the Nation in the early days of our country. Orson was a younger brother of Parley P. Pratt, both of whom became members of the first Quorum of Twelve Apostles chosen in this dispensation. They were accustomed to hard work, and throughout life were very industrious. The Pratt family moved to New Lebanon, in Columbia county, at which place Orson obtained a common school education. Brother Pratt early became a student of the Bible, as well as manifesting a strong desire for useful knowledge in whatever line and from whatever source he could obtain it.

In the fall of 1827, he went to Ohio. One year later he walked nearly 700 miles to Connecticut. From there he went to Long Island, where he studied in 1829-30, grammar, surveying and geography, at a boarding academy. Although studious and prayerful, neither he nor his parents joined any of the sectarian denominations.

His brother, Parley, who had a few months previously embraced the Gospel as revealed to the Prophet Joseph Smith, now came to Canan, N. Y., with another Elder to preach the Gospel. Orson at once received their testimony and was baptized Sept. 19th, 1830, the nineteenth anniversary of his birthday. In October the same year he traveled 200

miles to see the Prophet Joseph Smith. It was on this occasion, Nov. 14th, 1830, where the Lord, through His Seer, spoke to Orson Pratt, giving the revelation

thus be called and directed by our Heavenly Father. Such was the blessed privilege conferred upon Orson Pratt when 19 years of age. His calling was to lift

up his voice, and cry repentance to a fallen world, and thus, like John the Baptist, prepare the way for the coming of the Lord. He was confirmed and ordained an Elder Dec. 1st, 1830, and immediately performed his first mission to Colesville, Broome county, N. Y.

Early in 1831 he walked 300 miles to Kirtland, Ohio. From Kirtland, as headquarters of the Church, Elder Pratt performed several short missions in Ohio, Illinois and Missouri. He was greatly blessed in bringing people into the Church, most of them proving to be good reliable people, who proved a blessing to the cause. June 25th, 1832, he was chosen to preside over the Elders of the Church, and was sent on a mission to the Eastern States. Subsequently he was ordained a High Priest, and continued missionary work through Ohio, Pennsylvania, New Jersey and New York, traveling without purse or scrip. He traveled on foot and extended his labors into New Hampshire and Connecticut. Upon returning to Kirtland from his mission in 1832, he had walked about 4,000 miles, baptized 104 persons and organized

several branches of the Church. In Kirtland he attended the School of the Prophets, and in the spring of 1833 performed another mission, traveling 2,000 miles and baptizing over fifty persons. Succeeding this he filled a special mission with Elder Orson Hyde, and next he was



APOSTLE ORSON PRATT.

found in section 34 of the Doctrine and Covenants. This revelation told the calling of his future life. Prior to this, though studious and industrious, he had wandered much, and felt that there was something lacking. He longed for the Pearl of Great Price. Now he had found it. What a glorious blessing to

one of that noted body known as Zion's Camp.

April 26th, 1835, he was chosen one of the Twelve Apostles. During the winter of 1835-6 he studied Hebrew and received his endowment in the Kirtland Temple. After this he filled a mission in Western Canada, baptized a number and organized several branches of the Church. July 4th, 1836, he received in marriage Sarah M. Bates. In April, 1839, he joined the Twelve as Far West to fulfill a revelation, and from thence started on a mission to Europe. On his way he preached to the branches of the Church in the East, and embarked for England in the spring of 1840. He labored principally in Edinburgh, Scotland, where he raised up a band of over 200 people. He returned home in the spring of 1841. In Nauvoo, to which point the Saints had removed, he taught a mathematical school. In 1842 he filled a mission in the Eastern States, and on returning to Nauvoo was made a member of the City Council. He assisted in drawing up a memorial to Congress and repaired to Washington to present it in the spring of 1844. He labored in the East until the martyrdom of the Prophet and Patriarch, when he returned with the Twelve to Nauvoo. During the troubles following the martyrdom of the Prophet, Brother Pratt shared in all the trials and toils incidental to those times. He was in the exodus from Nauvoo, and when the pioneer company to cross the plains was made up Orson Pratt was one of that historic body. While en route he made astronomical observations, and by the aid of the sextant and circle of reflection, determined the latitude and longitude, as well as the changes of elevation in different points above sea level.

He entered Salt Lake Valley with Ephraim Snow three days in advance of the main body of pioneers.

In 1848 he was appointed to preside over the British mission, which then included the Conferences in England, Ireland, Scotland and Wales. During his Presidency of two years, over 12,000 people joined the Church in that mission. While presiding in England he edited the *Millennial Star*, published fifteen pamphlets of his own production, and circulated several thousand of them in different languages. He traveled and preached much, and started for Zion twenty shiploads of Latter-day Saints. Soon after his return he delivered twelve astronomical lectures to crowded audiences in the old Tabernacle. He became a member of the Utah Legislature at its first session, and for many sessions thereafter when he was in the Territory, and was seven times Speaker of the House. In 1852 he went to Washington, D. C., and published the *Seer*, which contains much of his choicest writings. In 1860-61 he performed a mission in the United States, and in 1864-5 himself and Elder William W. Riker went to Austria to introduce the Gospel, but the stringency of Austrian laws prevented them from accomplishing the object of their mission. He bore his testimony to government officials, and left them. Returning, he visited the Conferences in England, and labored there until 1867. In 1860 he went to New York City, translated and published the Book of Mormon in phonetic characters. In August, 1857, he held the famous three days' discussion with Dr. J. P. Newman, on the question, "Does the Bible Sanction Polygamy?" A verbatim report of the discussion is published, and all who wish may read and judge for themselves.

In 1874 he became Historian and General Church Recorder, which position he filled with ability to the time of his decease in 1881. He crossed the ocean again in 1876, this time to transcribe and publish an edition of the Book of Mormon in the Pitman phonetic characters. About one year later he published editions of the Book of Mormon and Doctrine and Covenants, with extensive references and foot notes, making for that purpose another trip to England. Upon returning home, he was again elected to the Legislature, occupying his usual position as Speaker of the House.

His health failed him in 1880, and he suffered with kidney troubles for over a year. His last public address was delivered in the Tabernacle Sunday, Sept. 18th, 1881. The writer was present and heard this last earthly address of one of the greatest Apostles who ever lived. In his remarks he expressed a desire, were it the Lord's will, to continue in this life to preach and publish the Gospel abroad. When he concluded, Apostle Woodruff arose and said in substance: I have known Brother Pratt for forty-five years. I have traveled with him by sea and by land. He has been faithful and energetic in his calling. I have never known the winds upon the mighty ocean to toss the vessel too much, and we have been in storms, when Orson Pratt could not sit calmly upon the deck or in his room and study astronomy, mathematics or the Gospel of the Lord Jesus Christ.

Orson Pratt died Oct. 3d, 1881, at his home in Salt Lake City.

When Brother Pratt died he was 70 years of age. He had been in the Church fifty-one years. During that half century he traveled thousands of miles in his own country, much of it on foot, and crossed the Atlantic ocean sixteen times, bearing the glad tidings of salvation to the nations of the earth. Besides his incessant industry as an Apostle of the Lord in preaching and publishing the Gospel, he studied astronomy and higher mathematics. He left in manuscript a work on the Differential Calculus, containing original principles. He also published Pratt's Cubic and Bi-quadratic Equations, and another work entitled Key to the Universe, or a New Theory of Its Mechanism. Learned professors in the Universities of America and Europe who knew Orson Pratt pronounced him one of the profoundest scholars of the age, especially in mathematics and astronomy. He had conferred upon him the degree of M. A. Elder Pratt, while a profound thinker, acknowledged that the key to his success in science as well as religion was contained in the revelations of God to the Prophet Joseph Smith and the inspiration of the Holy Spirit to himself.

Elder Pratt was blessed with such profound concentration of thought that he was frequently oblivious to everything around him. He was not disturbed by the noise of children in the house or the passing railroad trains or wagons in the streets.

Members of his family relate that on one occasion, during several days of constant study on some problem, he came down stairs in the morning trying to button his spectacles around his neck. When one of the family, much amused, called his attention to the fact that spectacles were not worn on the neck, he said, "Oh, I thought it was my collar." Owing to his profound study, he was not given to ready conversation, and perchance at times he felt that he should talk more in private to his associates. He

said once to Brother Joseph Bull, in England: "Brother Bull, I almost envy you your powers of conversation." Notwithstanding his deep researches for knowledge, his great learning and the rich measure of inspiration he enjoyed, he was humble and meek, as all truly great men are. He acknowledged that God was above all and the source of all true knowledge. He was so much allied to be learned that what he knew he recognized to be only a grain of sand upon the sea shore, or a drop in the mighty ocean.

Orson Pratt was of medium height, square built. He wore a flowing fall beard, white as the driven snow, which made him appear truly patriarchal and reminded us of the title given to our first progenitor, "The Ancient of Days."

He bore his trials with patience and "acknowledged the hand of God in all things."

As a fitting conclusion of this brief sketch, we quote from the *Deseret News* the finale of the editorial at the time of Elder Pratt's decease:

"Orson Pratt was truly an Apostle of the Lord. Full of integrity, firm as a rock to his convictions, true to his brethren and to his God, earnest and zealous in defense and proclamation of the truth, ever ready to bear testimony to the latter-day work, he had a mind stored with Scripture, ancient and modern, was an eloquent speaker, a powerful minister, a logical and convincing writer, an honest man, and a great soul who reached out after eternal things, grasped them with the gift of inspiration, and brought them down to the level and comprehension of the common mind. Thousands have been brought into the Church through his preaching in many lands, thousands more by his writings. He set but little store on the wealth of this world, but he has laid up treasures in heaven which will make him eternally rich."

SPIRITUAL GIFTS

Spiritual Gifts Must Exist in the Church of Christ—Their Absence an Indication of Unbelief.

Discourse delivered by Apostle Anthon H. Lund, at Salt Lake City, April 7th, 1892.

Fellow, while I shall address you, that the same good spirit may guide me as has assisted my brethren who have already spoken in the different meetings of this conference. I have enjoyed their remarks very much, and I believe all who have been present have felt to rejoice in the good teachings that have been given us.

This morning, when Brother John W. Taylor read the testimony of the Prophet Moroni to us, I was much struck with some of the words he read. We were told that the spiritual gifts should always be found in the Church, and that if there ever came a time when these gifts were not in the Church it would be on account of unbelief; and a woe was pronounced upon the inhabitants of the earth if such should be the case. I thought how clear the Prophet Moroni made this; that the Church whenever it is upon the earth must have the Holy Spirit within it; the members of the Church must have this Spirit, and the spiritual gifts must be manifested; otherwise it would be a dead Church. These words are recorded in the Book of Mormon—this wonderful book that has been brought forth by the power of God in

our age. This book was printed before there was a Church organized, and yet we find these remarkable words in it, which at once furnish the world with a test whereby they can judge if this is the Church of Christ or not. It says that in the Church there must be found these gifts. Now, if Joseph Smith had not been an inspired man; if the Book of Mormon was not the word of God, but written by man, how careful such a man would have been not to furnish the world with a test like this whereby they could at once detect whether it was the Church of Christ or not. A man who should fraudulently give himself out to be an inspired man, would be careful that such words should not be given to the world. But these were not the words of Joseph; they were the words of a Prophet that lived some fourteen hundred years before, and one who understood the Church of Christ.

When we look back upon the history of the Church we find that the spiritual gifts were very abundant in the original Church, and that whenever the Saints met they were much blessed with the power of the Spirit. They were so eager to attend their meetings and to speak, prophecy and talk in tongues, that the Apostle Paul had to regulate their meetings and give them counsel in regard to the manner of conducting them, that order might prevail. The Saints were abundantly blessed with these manifestations of the Spirit. But when the apostasy took place, the Spirit of the Lord departed, its manifestations were fewer, and at last they were not known in the Church. Then it was very convenient to teach the people that revelations were no longer needed, that Prophets were not needed; that these spiritual gifts were given only in the beginning of the Church, to convert men; but that they were not to continue with the members of the Church, and therefore they were done away. When Jesus appeared to the Nephites, upon this continent, He taught them the pure Gospel and organized His Church. He left this power of the Priesthood with His servants here, the same as He had with His servants upon the Eastern continent, and the spiritual blessings were enjoyed as long as the Church was in existence upon this continent. Moroni understood this so well that he said these gifts must always be found in the Church, and if not it would be a sign of unbelief.

After the Book of Mormon was published, the Church was organized, and then men could read the book and test the words, and judge whether or not the Church that was afterwards organized corresponded with what the Prophet had said the Church should be.

It was but a few days after the Church was organized before the Spirit uttered itself in power, and spiritual manifestations were given and miracles performed, showing that the Church which had been so recently organized was not an imitation, but that it was the Church itself, containing the same power and spiritual blessings. In fact, this wonderful book itself was translated by the power of God. Joseph Smith was an unlearned man; he had not studied at colleges; he was not much of a writer at that time, but had to employ others to write for him, and those who wrote for him wrote as he dictated. Now, you who have tried to dictate to a person know how hard it is to dictate, and to continue to do this, without altering or without having the last sentence repeated; but Joseph dictated to these men, and was not under

the necessity of asking them where they had left off, because he translated by the power of God. The Urim and Thummim was in his possession, and with this instrument he was able to translate the characters that were engraven upon the plates. This was a miracle in itself, and these men who wrote for him would soon have been able to detect whether he was inspired in the translation, or whether it was his own brain that furnished them the material to write. And let me say that no man could write such a work, if he were ever so gifted. He would be detected in some fault or other.

The book has been given unto us by the Lord, and we find in it prophecies concerning our time and prophecies concerning the time that is already past, which have been fulfilled, proving the book to be an inspired one. These gifts which the book mentions should be found in the Church; my testimony to you is that they are found in the Church. Talking in tongues has been very common in the Church. Nearly all the members have at some time or another heard this gift, as well as the interpretation of tongues. Some may say, But how can we judge whether this is a true tongue or not? You can judge by the Holy Spirit whether it is prompted by that Spirit or not. There have been times when the proof of the tongue spoken has been overwhelming. When President Peterson, of the Sanpete Stake, was a young man he attended a meeting in Illinois. There were many present, and the Spirit of the Lord was poured out upon the Saints in a great measure. He felt urged by the Spirit to talk in tongues, and when he sat down a young girl arose and interpreted it. She was but 17 years of age, perhaps younger, and she interpreted what Brother Peterson had spoken. Some of the brethren there, then in good standing, but who afterwards left the Church, were told that if they did not take heed they would apostatize, and that the balance of the branch should emigrate to the West and travel in wagons like houses, across large plains. This was the interpretation of the tongue. They did not then know that there would come a time when they should travel in covered wagons and go to the West. But a remarkable thing happened at that meeting. Two young girls that had been stolen while children, by the Indians, and been brought back by the government, were present. They heard Brother Peterson speak in tongues, and they declared that he spoke in an Indian tongue, which they had heard before, and they understood most of it, though they said he spoke it better than they ever heard the chiefs speak it, and the young girl, they said, had translated what they understood correctly. This is a great testimony of the truth of that gift, and many other instances could be mentioned, showing that this gift is in the Church. The gift of prophecy we know is in the Church. How many of the prophecies of our beloved Prophet Joseph Smith have not been fulfilled to the very letter? You take the book of Doctrine and Covenants, and you will find there many prophecies that have been fulfilled already, and many relating to time yet to come, which we believe will be fulfilled just as literally as have those that have already been fulfilled. Let me read a few words of a revelation given March, 1831, some eleven months after the Church was organized. In talking about what should come to pass, the Lord revealed to Joseph:

"But before the great day of the Lord

shall come, Jacob shall flourish in the wilderness, and the Lamangites shall blossom as the rose.

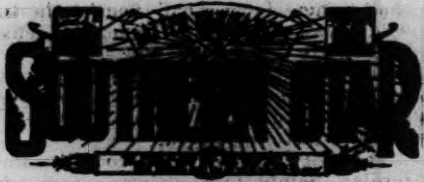
"Thou shalt flourish upon the hills and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed."

This was many years before the Latter-day Saints were driven from the States, and it talks in such plain terms concerning the gathering. The gathering is a unique principle in this Church, one that is not found in other churches. It is referred to in the Book of Mormon, and in the early revelations to the Church it is given to the people in great plainness. We are told in some of the revelations that the people should be gathered from all nations unto this land, which should be the land of Zion. When we now read about this, it may not seem so remarkable. But let us put ourselves back to the time when the Church numbered but a few members and was hardly known outside of a few counties, and remember that then the Lord told the Prophet that the work should be known in other lands and that the people should be gathered from all nations, and it becomes, indeed, marvellous unto us. Gradually our missionaries are reaching the different nations of the earth, and we have people here from every part of the earth, if not yet from every nation. Our missionaries are going in faith, proclaiming the truth. They are reaching one people after another. Nearly every nation in Europe has had the Gospel offered to them. I was reading a letter last night which Brother Hintze had received from Athens, Greece, a country where we have not yet done much missionary labor. Brother Hintze went there and preached the Gospel and the seed sown is germinating, and they want to be informed concerning the truth. Certain principles have struck them as true; others they do not understand yet. In the Donaw principality we have a man laboring, who has already baptized several persons, and it will not be long before it can be said that all nations in Europe have been informed concerning the Gospel. And the myriads in Asia and Africa will yet have to hear the Gospel. The Lord is in His marvelous way preparing the way for the Gospel to be taught to men. I rejoice in contemplating the dealings of the Lord with this work of His, and my testimony to you is that God has established this work, and that He will see that it shall triumph in the earth. God bless you all, amen.

Oregon, Washington, Idaho, Montana.

The Union Pacific railroad is the short line to Idaho, Montana, Oregon and Washington, consequently it will cost passengers less money by this route. Ask your nearest ticket agent for tickets via Union Pacific, from Omaha or Kansas City. For full particulars, maps and pamphlets of territory reached via the Union Pacific, address J. F. Aglar, General Agent, St. Louis, Mo.

The wealthy and the noble, when they spend large sums decorating their houses with the rare and costly efforts of genius, with busts from the chisel of Canova, and with cartoons from the pencil of Raphael, are to be commended, if they do not stand still here, but go on to bestow some pains and cost, that the master himself be not inferior to the mansion, and that the owner be not the only thing that is little amidst everything else that is great.—Colton.



Published Weekly by Southern States Mission Church
of Jesus Christ of Latter Day Saints,
Chattanooga, Tenn.

Terms of Subscription: { Per year . . \$1.00
Six months . . .50
(in Advance) Three months .25
Single Copies, 5 Cents.

Subscribers removing from one place to another, and desiring papers changed, should always give former as well as present address, by postal card or letter.

Entered at the Post Office at Chattanooga, Tenn., as second class matter.

Correspondence from all parts of the missionary field is solicited. Give name and address, or articles will be rejected. Write on one side of paper only when sent for publication. We reserve the right to either eliminate or reject any communication sent in. Address Box 507.

SATURDAY, AUGUST 18, 1900.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy," and by the laying on of hands," by those who are authorized, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

INVINCIBLE DETERMINATION.

"The longer I live," said Fowell Buxton, "the more deeply am I convinced that that which makes the difference between one man and another—between the weak and the powerful, the great and the insignificant, is energy—invincible determination—a purpose once formed, and then death or victory." These beautiful words bespeak with spotless eloquence the secret of true greatness. The old maxim, "It is better to be born wise than rich," is a true one, and worthy our consideration.

The great men of the earth—the men whose names are chiseled on the monuments of history, whose records are engraved as examples of worth and honor; have not been men to lounge in wealth and splendor, to spend their precious moments in some trifling amusement, or trivial enjoyment. No! They were valiant, sturdy, energetic souls, whose invincible determination knew no defeat,

and whose vigorous efforts surmounted every seeming obstacle. The men who have been truly great, whose lives we honor, whose acts we should emulate, and whose names we cherish and revere, have been men of muscle, brain, and power, who trod life's rugged way, and walked through trials, hardships, and temptations, instead of riding in the cushioned carriage with coachman, lackey, or postilion.

True greatness consists in doing, not in being done for; in helping one's self and others, instead of standing with arms akimbo and calling for assistance.

This was the divine counsel of the Lord Jesus to His Apostles, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." It is the invincible determination, "to do," that characterizes the great man or woman. No matter how lowly one may be in the walks of life, how hidden and obscure from the public gaze or the world's plaudits, it is possible for such a one to be great, to wield an influence for good among those with whom he may associate. Those who have risen to eminence, whose names are found in the immortal niches of fame, have been perfectly willing to do the task allotted them to perform, without grumbling or shirking. Would we become as Paul and Timothy, "able ministers of the word of salvation," then we must shoulder the Cross, brave the perilous storms, stand close to the banner of Truth, unfurl the flag of righteousness, and be determined that, in the providence and will of God, we will win souls for Christ, and lambs for the Shepherd's fold.

We have the most glorious opportunities of becoming great, for unto us has been committed a dispensation of the Gospel, and we are placed in a position where we can exercise those traits and qualities which go to make illustrious men and women. We can be great, and wise, and good. We can wield an influence for righteousness, and become powers in the earth. It is not a lack of opportunity that makes one destitute of power and influence, but an inability to grasp the many opportunities and apply them to a proper use.

We can all be instruments in producing human happiness as well as human salvation. The secret of success, the keynote to the whole situation, is to have something righteous to do, and a determined will to do it. "I can't" has never accomplished anything, while "I'll try" has wrought apparent wonders. Invincible determination is what we all need to possess and practice. The exercise of this resolute will power will prove a help, a stimulus and an inspirer to noble deeds, and lofty accomplishments. Be humble, obedient, energetic and determined, then success awaits you in this life, and glory in the life that is to come.

STRANGER THAN FICTION.

It has been said that the turtle is the embodiment of several fleshy meats, such as chicken, beefsteak, veal, and possum, etc. This is very wonderful, it is true, but yet we have in Chattanooga one greater than the hard-shelled turtle—not in the line of fleshy varieties, but in the *modus* of entertaining specialties. Its crowning roof somewhat resembles the concave shell of the tortoise, but in other respects they differ widely. The denizens of Bushtown, Ninth street and other remote parts of Chattanooga, call

it the Ninth Street Car, and, as such, it will ever grace the history of the municipality. Like many other good things in this world, the value and accommodation of this noted car can never be appreciated until one proves it for himself.

It is only five cents from transfer station to terminus, and if perchance your feet and sides are sore indeed from the ride, why you are at perfect liberty to walk back, providing you step from the track for regular cars. As to the variety of sports and amusements, a brief enumeration will suffice to arouse the curiosity of those who never stepped aboard this car. You can have a horse-back ride with a medley of gaits—galloping, trotting, pacing, and single footing (but it is not wise to stand on a single foot), all being on the bill of out-door sports. The car will smort, pitch, rear and buck, and the railroad managers think in the near future that they can give you a fair example of a voyage on the large ocean liners, by letting the grade decline just a trifle, and the incline fall away a little span. High joints and low centers are the sole cause of this rock-away inland (or onland) bark, or vice versa. On Saturday, when the sun is hidden in the west and the arc lights cast their brilliant rays upon this level track, there is a fight between heavy colored-weights, or colored heavy-weights, all seen and enjoyed for the one nominal sum—five cents—the scene of the affray being on the Ninth street car. It has been whispered that the decree has gone forth to the effect that hereon and after date all patrons of this famous charger shall supply themselves with a pair of extra heavy Spanish spurs, and prepare to hunt for leather; No class distinction is shown, but, like the famous Rough Riders at Santiago, every man takes his life in his own hands, pays his nickel, and keeps his standing, if he can't sit down or fall off.

The wise man, Ecclesiastes, says, "Is there anything whereof it may be said, See, this is new? It hath been already of old time, and there is no new thing under the sun." If perchance the great preacher lived in the days of old when Ninth street cars held sway, we are not surprised when we hear him exclaim, "All is vanity and vexation of spirit." "That which is crooked cannot be made straight; and that which is wanting cannot be numbered;" still there is room for redemption and plenty of chances for improvement on this railroad line.

The Secret of Health.

A contemporary gives these ten rules for maintaining one's health:

1. Keep warm.
2. Eat regularly and slowly.
3. Maintain regular bodily habits.
4. Take early and very light suppers, or, better still, none at all.
5. Keep a clean skin.
6. Get plenty of sleep at night.
7. Keep cheerful and respectable company.
8. Keep out of debt.
9. Don't set your mind on things you don't need.
10. Mind your own business.

Nothing wastes time like miscalculation. It negatives all results. It is the parent of incompleteness, the great author of the unfinished and the unserviceable.—Hamerton.

Without force one becomes the plaything of circumstances, the slave of the bread one eats, of the woman one loves, of the wealth that one possesses.—Success.

GOD'S GREATEST GIFT.

BY ELDER DAVID H. ELTON.

(Continued from Page 291.)

THE HOLY GHOST.—Following the baptism of repentance for the remission of sins comes the promise of the Holy Ghost, and it is to this principle of the Gospel of Jesus Christ that we now direct our attention. In our brief investigation of this subject there is a passage of scripture which it would be well to learn and comprehend. The same is found in the writings of the beloved Apostle John, and is as follows: "Whosoever transgresseth, and abideth not in the doctrine of Christ, *hath not God*. He that abideth in the doctrine of Christ, he hath both the Father and the Son." (II. John 9.)

Undoubtedly there is no principle of salvation so grossly misunderstood by the so-called Christian world, as this principle of the Holy Ghost. When it is received, its manifestations, power and effect, are a total mystery to modern Christendom. This is one of the doctrines of Christ, which has been clouded with error, shadowed by apostacy and hidden from the knowledge of men by the vain traditions and superstitions of the "Dark Ages."

To enlighten the mind of poor traditionated, deluded man upon this subject, required a beam of divine revelation, a bright ray of heavenly truth—the light and inspiration of the Spirit of God. When once this holy light was shed upon the good old Book the way of salvation was made so very plain, the path of life so simple and clear, and the office, work and mission of the Holy Ghost so easy to be understood. Without the inspiration of heaven mankind will ever wander in darkness; by the aid of the same, all may walk in the light.

We have said that the Holy Ghost is a principle of the Gospel of Jesus Christ, let us proceed to the "law and the testimony" as heretofore, and see if the word of God supports or condemns us in this declaration. Paul, in his letter to the Hebrews, says: "Let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands." (Heb. 6:1-2). Here we have mentioned as the "principles of the doctrine of Christ," faith, repentance, baptism and laying on of hands. (We shall find hereafter that the "laying on of hands" is for the reception of the Holy Ghost—the subject under consideration.)

Now, if the "laying on of hands" be, as Paul emphatically declares, a "principle of the doctrine of Christ," it, too, with the other principles mentioned, must be observed and obeyed, else the consequence—*hath not God*. "Without me, ye can do nothing," says the Lord, and here we have the "laying on of hands" given as a "doctrine of Christ," with this distinct and definite understanding, "Whosoever transgresseth, and abideth not in the doctrine of Christ, *hath not God*."

Peter, we understand, preached unto those believing Jews on the day of Pentecost, that if they would repent and be baptised for the remission of sins, they should receive the gift of the Holy Ghost. (Acts 2:39-41). And, furthermore, he gave them this blessed assurance, that the promise was unto "all that are afar off, even as many as the Lord our God shall call." Wherever the Gospel of salvation is preached, and men called to repentance, the promise of the Holy Ghost is given. Again, when the Apostles were being charged not to preach in the name of Je-

sus, by the council of the High Priests—Peter and the other Apostles answered and said, "We are His witnesses of these things (Christ's crucifixion and exaltation on the right hand of God as a Prince and Savior); and so is also the Holy Ghost, whom God hath given to them that obey Him" (Acts 5:28-32). Can anything be more plain than this; that God hath promised, and will give, the Holy Ghost unto those that obey Him? Is it not then recognized as a principle of salvation? And is it not essential that mankind should be in possession of the same, and understand somewhat of its gifts, powers and graces? Of course, we realize that our knowledge, at best, is imperfect, and merely "in part," but it is possible for us to obtain sufficient understanding concerning this power, that shall prompt us to desire its aid and assistance.

Our Savior said unto His Apostles: "Behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." (Luke 24:49). From these words it will be readily observed that this "power" was necessary to fit and qualify His chosen ones to preach His everlasting Gospel. He had told them that it was expedient that He should go away, "for," says He, "if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you" (John 16:7), "that He may abide with you forever." (John 14:16).

At the baptism of Jesus we read that "the Spirit of God descended like a dove." On the "day of Pentecost" "there came a sound from heaven as of a rushing, mighty wind," and to the Apostles there appeared "cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost." (Acts 2). Being a spirit of intelligence, of power, wisdom, and knowledge, it is able to come, as we have seen, in the form of a dove, or as a mighty rushing wind, or in cloven tongues, like as of fire. If we would know some other forms it may take upon itself, let us turn to the 19th chapter of I. Kings, where we shall find that it may come as a "strong wind," "an earthquake," "a fire," and a "still small voice." (Verses 11-14).

The mission of the Holy Ghost can readily be understood from the words of Jesus, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26). Here we have the direct words of the Master telling us that the Holy Ghost shall come to teach and bring past things to our remembrance. Again, the office work of this Spirit is defined by the Lord Jesus, when He says, "Howbeit, when He, the Spirit of Truth, is come, He will guide you into all truth; for He shall not speak of Himself, but whatsoever He shall hear, that shall He speak; and He will shew you things to come. He shall not glorify me; for He shall receive of mine, and shall shew it unto you." (John 16:13-14).

The Holy Ghost is a Spirit of Truth, given unto all who obey God. It will teach the blest possessor the peaceable things of the heavenly kingdom, bring past things to his remembrance, show him things to come, and take of the things of the Father and reveal them unto him. These are some of the things which Jesus said the Holy Ghost would do for those who were made the recipients thereof; but, mind you, kind reader, this spirit of wisdom, of revelation, of prophecy, and of truth, is only bestowed upon the followers

of the Lamb—those who render implicit obedience to the Gospel.

Paul, in writing to the Saints at Corinth, with a desire to have them become enlightened concerning spiritual gifts, says: "Wherefore I give you to understand that no man speaking by the Spirit calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost." The manifestation of the spirit, then, is a testimony of the Lord Jesus Christ. He continues on to tell them how the gifts and operations of the Spirit are diversified. How that to one is given the spirit of testimony, to another "the word of wisdom; to another the word of knowledge; to another faith; to another the gifts of healing; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues." (I. Cor. 12:1-11). These gifts and manifestations are all the operations and work of the Holy Ghost, "dividing to every man severally as he will."

One may possess the spirit of God, and still not be blessed with all the gifts thereof; however, such a one will receive some manifestation of this divine power, which if cultivated and trained, will grow, increase, expand and enlarge.

The fruits of this spirit are clearly defined by the same Apostle in his epistle to the Galatian Saints: "But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." (Gal. 5:22-23). It never ceases to bear these righteous fruits, and the manifestation of these Christian traits enables one to distinguish between the true possessor of the Spirit of God and the mere professor of the religion of Jesus. "By their fruits ye shall know them," was the counsel Jesus gave, so, therefore, we may know those who have been born of the Spirit by the exhibition of these precious fruits, and no matter how loud a man may profess to be a Christian, if he fails to reveal the fruits of the Spirit, we know he is lacking the same, for it is fruitful and fertile; consequently he is not a true follower of the Lord Jesus.

Having seen that it is a principle of the doctrine of Christ; having briefly reviewed some of the forms taken; having seen what it will do for those possessing its divine influence; having touched upon the manifestations and fruits thereof, let us now see when we may expect to receive it, and the preparation requisite to its reception. We find in our study of the good word, that the Apostles of the Lord Jesus had labored in the ministry with Christ some three years after baptism before they received the Holy Ghost as an abiding comforter. (Acts 1-5; 2:4). The people of Samaria, to whom Philip preached the word of God, "believed and were baptized," the scriptures inform us, before they received the Holy Ghost. (Acts 8:5-20). Then we have those twelve disciples at Ephesus whom Paul met. They had believed, for the Apostle said, "Have ye received the Holy Ghost since ye believed?" (Acts 19:2). Before they received the Holy Ghost, however, they were "baptized in the name of the Lord Jesus." (5th verse). The sign of the Holy Ghost descended upon the Lord Jesus, after His baptism in the waters of Jordan. (Matt. 3:16). And to Nicodemus the Master said, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." (John 3:5). In all these examples, then, we have the Spirit of Truth following, and not preceding obedience to the prin-

ciples of faith and repentance, and the initiatory ordinance of baptism. Of course, it is the spirit and holy influence of God's might and power which leads us to render ourselves obedient to His will; but for us to possess this Gift of the Holy Ghost, as a Guide and Companion, that it may be the Man of our counsel, our Comforter, and Instructor, it becomes absolutely necessary that we comply with God's command, i. e., that we exercise faith in Him, repent of all sins, and be immersed in baptism for the remission thereof. Thus we see and understand from the scriptures quoted that we must be prepared for the reception of the Gift of the Holy Ghost. Our bodies become the receptacle or tabernacle of the Holy Spirit, hence the vital importance of a thorough preparation, that we may receive the same to the awakening of our souls, the quickening of our spiritual faculties, the enlightening of our minds, and that it may continue to abide with us forever. The prayer of David, the sweet singer of ancient Israel, was this, "Create in me a clean heart, O God; and renew a right spirit within me;" (Psalms 51:10). The Psalmist knew that the cleansing of the heart was the first thing required, and the renewing of the right spirit a blessing to follow. So it is, and thus it will always be. The destruction of the body of sin in baptism, the crucifixion of the "old man" with all his evil ways, and then the bestowing of the Gift of the Holy Ghost as an additional grace to help fallible man to shun the ways of wickedness, to depart from the precipices of vice and ruin, and cling to the truth, hold fast to the good, and gain the best of all good gifts—Eternal Life—is the order of procedure in the Gospel plan.

Upon one occasion, when Jesus had been declaring Himself to be the bread of life to believers, He said, "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." (John 6:63). "It is the spirit that quickeneth." The theory and philosophy of life is that, like life produces like life, and proceeds from antecedent life. The spirit of God proceeds from the throne of God, and is a spirit of life, of light, intelligence and power. In imparting life, contact becomes a necessity. To impart or bestow this spiritual life, contact is likewise necessary, as in the vegetable or animal kingdom. This, then, leads us up to the subject as to how the Holy Ghost is conferred as a Gift upon repentant, baptised believers. Just a few citations as conclusive proof of the value of contact or touch, in the imparting of this spiritual fluid, known as the Holy Ghost. Mark, the sacred historian, records a very remarkable incident in the life of Jesus. "A certain woman which had an issue of blood twelve years," having faith in the Lord, and desirous of being healed, pushed her way through the crowd that thronged about Him, and touched His garment. Immediately was she healed of that plague. "And Jesus immediately knowing in Himself that virtue had gone out of Him, turned Him about in the press and said, Who touched my clothes?" (Mark 5:25-34). The Apostles marveled at His question, "Who touched my clothes?" for they knew that the crowd were thronging about Him. Here is an instance where the efficacy of touch was made manifest. Again Luke tells us, that "the whole multitude sought to touch Him; for there went virtue out of Him, and healed them all." (Luke 6:19). Matthew also says that the people "besought Him that they might only touch

the hem of His garment; and as many as touched were made perfectly whole." (Matt. 14:36).

The significance of touch or contact to impart, from one organism to another, the eternal fluid of spiritual life, is readily perceived in the divine examples given above. The Savior, a holy, perfect Being, was full of the spirit of His Father; yea, more, His very garments were charged with that heavenly influence, and by preparation and faith they (who desired to be healed) touched His clothing, and sufficient of the healing spirit passed from Him to them to cleanse their infirmities. He perceived the same, and said, "Who touched me?" In the scientific world it has been proven by varied experiments that Life can only come from the touch of Life. Husley declares that this doctrine of "life only from life, is victorious along the whole line at the present day."

The healing properties of the Holy Spirit were received by the faithful, by reason of touch or contact. Jesus possessed the same, with all power to impart unto others, and we shall see that this same power was conferred upon His servants. Inasmuch as this theory of life (Life can only come from the touch of Life) is proven in the scientific world, we shall proceed to see how the Gift of the Holy Ghost was bestowed upon the obedient believers in the days of Christ and the Apostles, and endeavor to find out if such is verily true as pertains to the spiritual life. "It is the spirit that quickeneth." The gift of healing, as illustrated in the examples of our Lord, is only one of the many gifts of the Holy Ghost. This gift came by virtue of touch—faith being co-existent with the act. Does the Gift of the Holy Ghost, promised unto all that obey God, come in like manner, that is, is this Gift imparted or bestowed through the method of touch or contact?

(To be Continued.)

Do What You Feel You Should.

If you've any task to do,
Let me whisper, friend, to you,
Do it.

If you've anything to say,
True and needed, yea or nay,
Say it.

If you've anything to love,
As a blessing from above,
Love it.

If you've anything to give,
That another's joy may live,
Give it.

If some hollow creed you doubt,
Though the whole world hoot and shout,
Doubt it.

If you've any debt to pay,
Rest you neither night nor day,
Pay it.

If you've any joy to hold,
Near your heart, lest it grow cold,
Hold it.

If you've any grief to meet,
At a loving father's feet,
Meet it.

If you know what torch to light,
Guiding others in the night,
Light it.

—Success.

Summer Excursions, Colorado, Utah.

The Union Pacific railroad will place in effect on August 7th and 21st, 1900, summer excursion rates of one fare for the round trip, plus \$2, from Missouri river to Denver, Colorado Springs, Pueblo, Ogden and Salt Lake. Tickets good for return until October 31st. For full particulars address J. F. Aglar, General Agent, St. Louis, Mo.

THE DEAD.

Willie T. Fielder passed away from this mortal probation July 2d, 1900. He was born Sept. 3d, 1868, and the cause of his demise in the very prime of manhood was a severe attack of typhoid fever. His death was peaceful, and when the last breath of life left its mortal tabernacle, he passed away, as a little one rocked to sleep. Brother Fielder was not a member of the Church, but was a bold and fearless defender of the faith of the Latter-day Saints. His house was always open as a refuge for the weary Elders, a haven of rest for the pilgrim of peace. Brother Fielder leaves a sorrowing wife and three sweet children to mourn his loss. May God bless and prepare them to meet their loved one in the morning of the first resurrection.

J. F. Fornas, of Grantsboro, Pamlico county, N. C., died July 14th, 1900. Like Brother Fielder, he was not a member of the Church, but was a warm-hearted, true friend to the Elders. May the peace and blessings of Heaven attend all those who are called to mourn his loss. The time of meeting soon cometh, and we can then lift up our heads and greet our blessed loved ones.

It is with a feeling of sorrow that we record the death of Grace Peters, the little daughter of Brother and Sister J. H. Peters, of Wolf Valley, Tenn. She had been sick but four days, and passed away on the 23d ult. The sympathy of Elders, Saints and friends is extended to the loved ones, and may they enjoy the comforting influence of the Holy Spirit in their time of sorrow.

Releases and Appointments.

Releases.

L. J. Bowen, East Kentucky Conference.
C. W. Peterson, East Kentucky Conference.
T. M. Warnock, North Ohio Conference.
W. P. Murray, Middle Tennessee Conference.
W. C. Packer, East Tennessee Conference.
F. Layton, Florida Conference.

Transfers.

F. Child, from Virginia Conference to Office.
A. C. Strong, from North Alabama Conference to Office.

A skeptical young man confronted an old Quaker with the statement that he did not believe in the Bible. The Quaker said:

"Dost thou not believe in France?"

"Yes, though I have not seen it, I have seen others that have; besides there is plenty of corroborative proof that such a country does exist."

"Then thee will not believe anything thee or others have not seen?"

"No, to be sure I won't."

"Did thee ever see thine own brains?"

"No."

"Ever see anybody that did?"

"No."

"Does thee believe thee has any?"

Much of the failure in this world may be attributed to the fact that too many people are firing at the bull's-eye of success with blank cartridges.—Success.

History of the Southern States Mission.

(Continued from Page 290.)

October, 1898.—On the 9th inst. a special fast day was sanctified in behalf of the sick Elders—especially Elder Thos. R. Condie, who was stricken down with yellow fever. By the blessings of the Lord and the prayers of faith, with fasting, he was restored from the dreadful plague.

For some time there had been much talk of publishing a mission paper, as an aid to the work in the Southern States, a comfort to the Saints, and a benefit to the Elders. The subject was laid before the authorities; the result being a favorable response, and a hearty approval. Elder D. P. Felt was called in from the field to take charge of this important work, under the direction of the Mission President.

Another matter which had been suggested many times now came up for due consideration and adoption. It was this: The Elders had long felt the need of some book which they could use as a "running mate" for that choice little gem of inspired truth, "The Voice of Warning," and "Mr. Durant, of Salt Lake City." "That Mormon" was chosen to fill the emergency. With the consent and indorsement of the First Presidency, President Rich permitted his little work to take its place as a co-laborer and silent preacher of righteousness with the choice catalogue of books, tracts and dodgers then in general use, publishing the same on his own responsibility, and it was decided to print the book in size like "The Voice of Warning," the cost about equal thereto.

On the 25th inst. the following Elders arrived from Salt Lake City: Sylvester Low, Jr., Wm. I. Burk, Elijah Orton, John F. Perkins, Andrew O. Madsen, Chas. S. Anderson, Benham Hunsaker, W. W. MacKay, Willard G. Atkin and Brigham L. Tippets.

The month closed with the work prospering for the most part, although in Alabama, Mississippi and Louisiana the Elders were handicapped to some extent, owing to quarantine regulations. Elder Orson Wilkins arrived from Zion on the last day of the present month.

November, 1898.—The following Elders arrived on the 3d, 7th and 10th, respectively: Keenes R. Sowards, Christo Hyl-dahl and W. B. Parkinson. President Rich returned from the west on the 9th and reported an enjoyable time with the Saints and leaders in Zion. The Elders in Atlanta were visited and counseled as to work in that city.

From the North Carolina Conference came the following letter, which explains the bitter feeling prevalent on the east coast, where the Elders met with such marked success just one year ago. The letter was headed Colon, N. C., and dated Nov. 9, 1898, being addressed to President Ben. B. Rich: "Dear Brother:—The Elders are having a hard fight in the eastern counties. The ministers are well organized and doing all they can to prejudice the people and stay the progress of the work. Two of the Elders who are laboring in Pamlico county received a very warm reception the first night they conducted services. Sixteen buckshot were fired into the building and several pistol shots were heard on the outside. Lewis Swenson."

On the 21st another company of Elders arrived in Chattanooga, to spend Thanksgiving day with the good, hospitable people of the south. They were given some excellent and timely instructions before

leaving for their fields of labor. Sixteen composed the chosen band; their names being as follows: Riego S. Hawkins, Philo V. Carter, James J. Facer, Wm. J. Sutherland, J. W. B. Scott, Ulysses S. Olm, James T. Rich, Daniel Wells Grover, Joseph S. Carter, Chas. C. Town, David C. Shupe, W. A. Call, Matthew A. Clouse, Elijah R. DeWitt, Wm. Larson and Milan G. Miller.

Very little sickness existed at the close of the month, and the general report showed the Elders to be making good headway and feeling well spiritually.

December, 1898.—Word was received on the 1st that another of our meeting houses had been burned in Kentucky by some red-handed, lawless incendiary. The scene of the conflagration occurred in the East Kentucky Conference, at Vanceburg, Kentucky. It was near midnight of Sept. 18th when the Church on Blaine creek was set on fire by a drunken mob, and now the good Saints of Kentucky once more suffered the loss of a meeting house.

President George A. Lyman sent in a full report of the occurrence, which can be found on page 63 of Vol. I.

Twenty-one Elders arrived on the 20th inst. to swell the ranks of Zion's army in the South. Their names were as follows: W. D. Rencher, George F. Cornish, James Smith, Peter Kingsford, Charles J. Howard, R. L. Jensen, David R. Morgap, Edmond S. Parkinson, Chas. E. Wright, Samuel A. Watton, L. J. Willis, Orin M. Hess, W. J. Staples, Jas. D. Taylor, Chas. Edward Hancock, Chas. N. Corbridge, Chas. Gilbert, Geo. A. Griffith, Edwin S. Budge, Wilford Bennion, and R. L. Houts.

With the close of the month came also the close of one of the most eventful years in the history of the Church, and also of the mission. President Wilford Woodruff had been called to leave this sphere of mortality and soar aloft to brighter worlds and fairer scenes. Apostle Lorenzo Snow had been called to stand at the Helm of the Ship of Zion as a seer, prophet and revelator unto all Israel, to succeed his noble predecessor. As the wheels of Time roll round and round, so the little stone is rolling and increasing in its progress and advancement. Over 1,200 souls have been added to the true fold of the Good Shepherd Jesus in the south, and the good work is advancing. The year closes, and the noble warriors of the Lord's army are standing in line, shoulder to shoulder, united and determined to conquer error wheresoever it may be found.

(To be Continued.)

God's Choicest Gift.

"God thought to give the sweetest thing
In His almighty power
To earth; and deeply pondering
What it should be, one hour,
In fondest joy and love of heart
Outweighing every other,
He moved the gates of heaven apart
And gave to earth a mother.

The most cheerful author—Samuel Smiles.

The noisiest author—Howells.

The tallest author—Longfellow.

The most flowery author—Hawthorne.

The holiest author—Pope.

The most amusing author—Thomas Tickle.

The happiest author—Gay.

The most fiery author—Burns.

The most talkative author—Chatterton.

The most distressed author—Aken-side.

—Chicago Times-Herald.

Realization is anticipation with the edge taken off.—New York Sun.

THE GREAT ARMY OF "SILVER GREYS."

Juvenile Instructor, Aug. 1, 1900.

Every visitor to Utah is impressed with the large proportion of aged people in the community. We who reside here would notice the same thing, if it were not that we have become so accustomed to it that it seems to us quite regular. We meet and know so many who in other places would be called old that we cease to regard either the surprising number of them or their great weight of years. It seems so natural with us for men and women to live to a great age that almost anybody with less than seventy or eighty years is regarded as only of middle age, and if such a person dies, he or she is mourned as one who, if not cut down in the prime of life, had at least several years of usefulness ahead. Men's heads become silvered with the snows of many winters; women lose their freshness of countenance and bend a little through many years of work and care; and yet their general health continues good and their faculties are bright and keen as ever. They grow old as a sound and vigorous tree grows old; not shriveling and withering but giving forth even more of wisdom's fruit and beneficent shade, retaining their usefulness and beauty of character to the last.

No one who has attended what we call an "Old Folks' Excursion" needs further proof of the correctness of the remarks above made. This annual excursion or entertainment of the veterans is a peculiarly Utah institution, or rather it is peculiar to the Latter-day Saints, whether in Utah or elsewhere—though its benefits are not confined to members of this Church by any means. It is a beautiful custom. It gives the aged, of whatsoever name or faith or color, to understand that on this particular occasion everybody is prepared to do them honor. The town or the resort they visit is completely theirs, for the time being. The steam and street railways, the wagons and carriages, are also theirs—and woe to any employee or driver who would act gruffly or impatiently to even the humblest of them. Reaching their destination the best that the land affords is spread lavishly before them. Their slightest want is ministered to by the youth and beauty of the vicinity. Then their games or contests, the various competitions for which appropriate prizes are offered, their delightful reminiscences, their gladness and gratitude—what a splendid occasion it is; and how charming and memorable to all those who take part in or even witness it!

But why should not people live to be old, under the shadow of these mighty mountains and under the teachings of the true Gospel? There is an inspiration to longevity in the sight and contemplation of the "everlasting hills." In the observance of the laws of God there is not only life eternal, but also health and life temporal. All the conditions favor the attaining of greater age than people in the world are accustomed to look for. The air and influences which surround us are of the best—at least the other kind can easily be escaped. Grinding toil, as the world understands the term, is unknown to us. Of course there is hard work, and plenty of it; but with it there is freedom and peace and the happy assurance that what we strive for we shall either enjoy ourselves, or our children will after us. Then how perfect is the Gospel in its instructions as to man's welfare, both